

Are Catholics Guilty Of Anti-Semitism?

SAN FRANCISCO — (NC) — Anti-Semitism is widespread among Catholics even though generally "unrecognized and denied," according to a member of the American bishops' subcommission for formal contacts with the Jewish community.

Father Edward H. Flannery, editor of the Providence Visitor, diocesan weekly for Rhode Island, told the Catholic Press Association that anti-Semitism on the part of Catholics is "the chief stumbling block in the path toward better Jewish-Christian relations." The problem of Jewish-Christian relations should be given "the first priority on the ecumenical agenda," he declared, as it "will be the touchstone of our success in all others."

The priest, author of the widely-acclaimed history of anti-Semitism entitled "The Anguish of the Jews," addressed the 56th annual convention of the CPA on the topic "Ecumenism and the Press Today."

He said that the word ecumenism has now reverted to the implications of the original Greek (oekoumene), which means the "whole civilized world." Thus it has been expanded from the "all-Christian" context it took on in the first part of this century to include conversations and formal contacts with Jews.

Father Flannery went on to say: "Indeed there is actually a special obligation incumbent upon us to include Jews in our dialogues. Following the lead of Pius XII and John XXIII and Paul VI, the Vatican council has called for conversations with all men of good will. But we are tied to Jews by a double bond, a bond of guilt and a bond of affection. The bond of guilt tells of our anti-Semitism; the bond of affection, of our Judaic roots."

Of the Vatican council's declaration on the Jews, Father Flannery noted that it has proved entirely satisfactory to few people. "Perhaps the declaration's main defect," he said, "was its failure to refer contritely to the role the Church played in the development of anti-Semitism throughout Christian history."

What the Vatican II declaration does, said Father Flannery, is to put "aright a grave distortion of almost two thousand years' standing" — the belief that the Jews of the crucifixion of Jesus were cursed by God. This belief — which "left a trail of blood in its wake" — has now been totally rejected. The priest said that what the council did was to return to "the true teaching of the Church regarding the Jews . . . rooted ultimately in Jesus' personal love for His people." The thrust comes from St. Paul's teaching: "More than other peoples, Jews are to the Christian 'most dear.'"

But Father Flannery held that the fact of the council declaration is not enough to heal the ancient wounds:

"It would be an error to believe that the brief statement of the declaration on the Jews of the council is enough to dispel the bitter heritage of 2,000 years. The fact is that anti-Semitism is widespread among Catholics, though it is generally unrecognized and denied. I have never met an anti-Semite who admitted that he was one. And I have met many who make light of the problem who have forgotten even having heard of the deicide charge, and who are totally ignorant of what happened to Jews in history . . . Our repressions are rugged and our rationalizations clever."

The Providence priest said he believes that the deepest psychological cause of anti-Semitism is "Christophobia — an unconscious hatred of Jesus Christ." He explained: "Jesus stands in the unconscious as a hated Repressor, for whom the Jews stand in as a substitute. The general rule, as I see it, is that to the degree that the Christian finds his Christianity a yoke or a burden, to that degree he is anti-Semitic."

Father Flannery charged that some segments of the Catholic press itself indulge in anti-Semitism in "disguised ways," such as "by featuring every Jewish insistence on rigid separation of Church and State or on any Jewish involvement in unsavory affairs."

As for the broad spectrum of ecumenism, he asserted:

"Even though the problem of Jewish-Catholic relations is not located at the center of ecumenism in its strict sense, it should nonetheless be given the first priority on the ecumenical agenda. The reunion of Christian churches, usually considered the first program of ecumenism, can in a sense, indeed must, await God's good time. An evil such as anti-Semitism is a problem whose solution can never wait . . ."

"I cannot down the idea that the measure to which we succeed in this area of ecumenism will be the touchstone of our success in all others."

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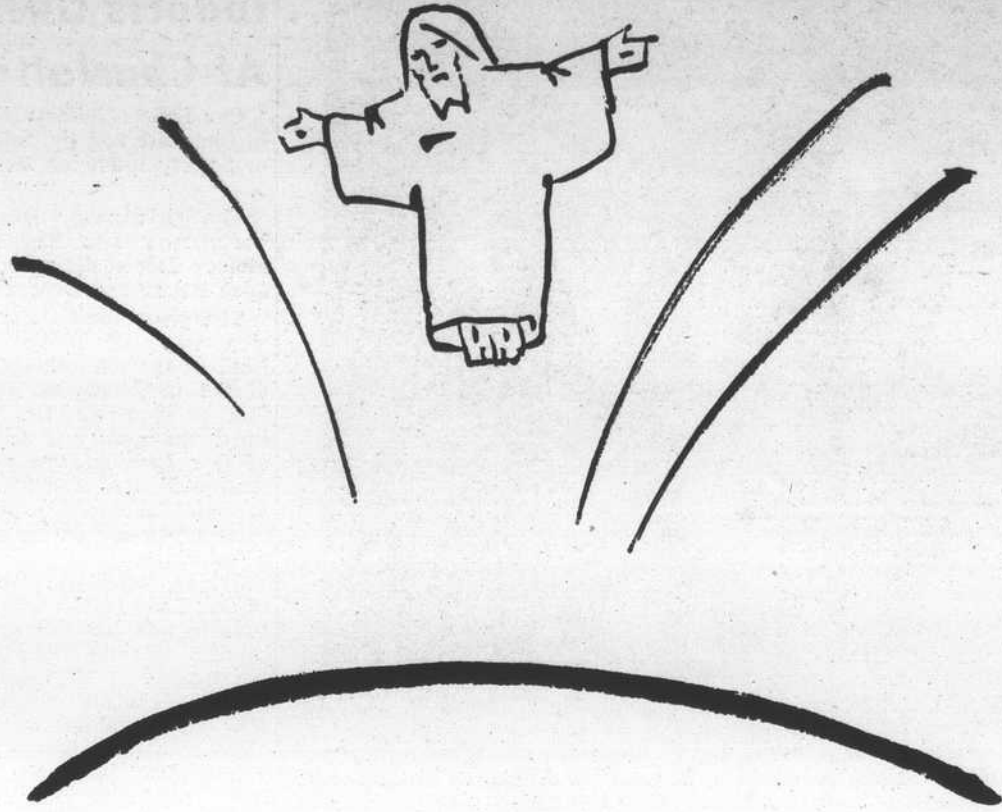
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May 19: Ascension

Charlot



Short Stay — Long Memories!

The Week in Liturgy

By Rev. Paschal Boland, O.S.B.

God, Man and Paradise

May 15

FIFTH SUNDAY AFTER EASTER. Does God really care about people? Does He really care about what happens to you or me? If we have ever doubted about God's love for us, do not these words of Christ dispel our doubts, "Truly, I tell you that whatever you ask of the Father He will give you in My name" (Gospel).

Our needs are many at times; and for some there is a continual need for assistance. Also, needs vary; some are material, some spiritual, some psychological; or intellectual, or physical. For any or all of these needs we can receive divine help. Christ promised this. He also told us why we would receive it, "For the Father Himself loves you because you love Me and believe that I came from the Father" (Gospel).

The history of the People of God, those who believe in Him, records numerous instances of God's love and help, even miraculous at times. One era was that of Moses who led the People of God out of Egypt guided by a pillar of fire at night and a cloud by day. Fed by manna in the desert, they finally reached the fertile land "overflowing with milk and honey." A new era for the People of God has opened under the inspired leadership of Popes John and Paul. Vatican II is proof in our day that God does care for us.

Priest Names New Birth Control Pill

WASHINGTON — (NC) — The director of the Family Life Bureau, National Catholic Welfare Conference, has coined a name for the latest birth control pill.

"It is remarkable how quickly the new anti-life pill, recently announced by Yale University scientists, has been labeled the 'morning after pill,'" Msgr. John C. Knott said here. "Taken within six days after intercourse it will eliminate any possibility of pregnancy."

"The interesting thing is the mode of action of the drug as described in news accounts. The pill allows the egg to be fertilized, but then it eliminates the natural home of the new human being.

"Thus, it might also be called the no-room-in-the-womb pill," Msgr. Knott said.

The new drug, now in the experimental stage, was described recently by Dr. Gertrude van Wagenen of Yale to a medical meeting in Chicago. Preventing the implantation of a fertilized ovum — as the new drug reportedly does — is regarded as abortion in Catholic moral teaching.

Monday, May 16

ST. UBALD. The biography of this 12th-century bishop of Gubbio, Italy, is that of a man who was a father to his people. "He found grace before the Lord who made him great in the eyes of kings" (1st Lesson).

Today, Tuesday, and Wednesday are Rogation Days.

Tuesday, May 17

ST. PASCHAL BAYLON. When Pope Paul VI journeyed to India for the Eucharistic Congress, few people realized that the heavenly patron of such congresses is a 16th-century Spanish Franciscan lay Brother. This honor was conferred on him by Pope Leo XIII because of St. Paschal's extraordinary devotion to the Holy Eucharist. Like him "may we receive rich blessings" from such devotion (Prayer of the Assembly).

Wednesday, May 18

VIGIL OF THE ASCENSION. After His resurrection Christ appeared and reappeared to His Apostles and disciples at various times for 40 days. He was not among them as He had been before His resurrection when they knew where He was when He was not with them. It was a very mysterious experience for them. However, it gradually prepared them to live by faith when He would be ascended into heaven.

Thursday, May 19

ASCENSION OF OUR LORD JESUS CHRIST. The ascension of Our Lord into heaven was the final act of the life He had led with men on earth. It was an action that also manifested His divinity.

Having fulfilled His own mission, He imposed a mission on His chosen Apostles that was to endure to the end of time, "Go forth to the whole world, proclaim the Good News to all creation" (Gospel). He promised that those who believed would be given divine gifts, "In My name they will cast out demons; they will speak in tongues . . . they will lay hands on the sick and they will recover" (Gospel).

Friday, May 20

ST. BERNARDINE. A 15th-century example of one who believed in Christ and was given special divine gifts was this Franciscan priest of Siena. He not only brought thousands to a fervent practice of the faith, but also attracted many followers into his own order. Vocations increased from 300 friars to over 4,000 in Italy during the 64 years of his life. "O Lord, You imbued blessed Bernardine with wondrous love of Your name" (Prayer of the Assembly).

Saturday, May 21

MASS OF THE BLESSED VIRGIN MARY FOR SATURDAY. She who witnessed the birth of Christ, witnessed His death and His ascension into heaven. With the Apostles, after the ascension, the Blessed Virgin Mary returned to the upper room, "All these with one mind continued steadfastly in prayer with the women and Mary, the Mother of Jesus, and with His brethren" (Acts: 1, 14).